

SENATE APPROVES REVISED HANDBOOK

Referendum on Rights Bill tonight

The MWC Student Senate has passed both a slightly modified version of Senator Linda Royster's proposed handbook revisions; and the Student Bill of Rights, Responsibilities, and Conduct.

Included in the final approved version of the handbook changes is a suggested implementation date of January 4, 1971. Original voting on the proposals had been scheduled for the Senate meeting of November 23, with a suggested implementation date of December 9. At that time Senators discussed and voted on each proposal separately; however, due to the lack of a quorum, they were forced to declare themselves a committee of the whole with the power to make recommendations on the proposals to the Senate at the next meeting. At the December 1 meeting senators voted to change the date of implementation to January, and subsequently approved the proposals as a whole. Also at that meeting senators added final touches to the proposed student Bill of Rights.

Last Tuesday night the Senate gave unanimous approval to the Bill of Rights. The final version contains only a few minor revisions of the original draft proposed in early November. Proponents of the Bill expect that the student body

as a whole will approve the proposals in the campus-wide referendum to be held tonight. Voting will take place between 7 and 10 p.m. in all residence halls. Students should contact their senators regarding the location of the ballot box for the individual constituencies. Senators will also have copies of the Bill of Rights which include the revisions that have been approved. In a statement to the BULLET, Campus Judicial Chairman Sue Cottingham expressed the hope that "there will be strong student support" for the Bill in tonight's voting.

If the bill is approved, by the students tonight, it is likely that some further changes will be made. A lawyer now aiding Student Association has suggested several minor clarifications of wording which will prevent the Bill from being misinterpreted or misused in the future.

Marilyn Morgan, who explained the need for minor rewording before the Senate Tuesday night, stressed that only changes of grammar or semantics—not changes of policy—will be considered.

Chancellor Simpson has been sent a copy of the handbook revisions along with a cover letter from Marilyn Morgan. He is presently studying them and will meet with the student body next Tuesday night in a discussion on social matters.

The revisions, if approved, will eliminate compulsory sign-outs and flip-outs, will permit students to enter and leave residence halls at any time, and will enable the residents of a hall to declare "open house" hours at their own discretion, placing no time or day limits if desired. Students wishing to study the complete text of the proposal should contact their senators.

the BULLET

p. o. box 1115, fredericksburg, virginia

Student meeting scheduled for Tuesday night

Student Association has called for a meeting of the entire student body to take place this Tuesday, December 15 at 6:30 p.m. in GW Auditorium. The purpose of the meeting is twofold: the student body will get a chance to hear administrative opinion concerning recent social legislation passed by the Senate; and the administration and Student Association will have a chance to hear how the students feel about social affairs.

Administrative representatives at the meeting will be Chancellor Simpson and Assistant Chancellor Houston. Dean of Students Mildred Droste has also been invited to attend.

Marilyn Morgan, who has arranged for the meeting, stressed the importance of maximum student attendance. "I would certainly say it's an important thing," she explained, "because this is the opportunity for students who do not have any other means by which to have their opinions and viewpoints expressed—and they can express them where it really counts: before the administration."

The meeting has been tentatively planned as a question-answering and opinion-expressing period for both administrative and student body members, and the subject has been limited to the area of social rules. A limited amount of time will be allotted to discussion of each section of the Senate-approved handbook changes.

Student Association is urging that all members of the student body attend the meeting—if not to ask questions, to listen to and learn from those that are asked. Marilyn expressed the hope "that good arguments, both for and against the social changes, would come from the students."

Commission approves move for Natural Child coffeehouse

By Linda Cayton

After weeks of area controversy, the Natural Child coffee house has won its struggle for a two-block move to a new location in Chatham Heights.

The Stafford County Planning Commission endorsed the move, which carries with it the stipulation that the Natural Child operate with a midnight curfew and provide off-the-street parking for its patrons. The Commission also approved the consumption of non-alcoholic beverages on the premises but disallowed the serving of food.

The debate over the Child began early last month when opposition from some area residents delayed action by the Planning Commission. Several Chatham Heights residents, represented by Commonwealth Attorney and MWC legal counsel J. M. H. Willis Jr.

had protested the planned move on the grounds that it would become a nuisance to have such a "high-spirited crowd" in the area, which has been zoned for business but still remains somewhat residential. Other complaints concerned the nature of the Child's atmosphere, billed as "lewd" and "suggestive" by Mrs. Louis B. Massad on the testimony of her 14-year-old son. At a meeting of the County Board of Supervisors last November 12, local residents joined with representatives of the Natural Child and members of the MWC faculty and student body to refute these charges. Shortly thereafter, County officials visited the Child during business hours and found no objectionable behavior.

After final approval by the County Board of Supervisors, the Natural Child will take up its new residence at 507 Burnside Avenue.

Welfare group forms at MWC

Dee Steel, staff member of Virginia Rights Organization, met last Wednesday with interested MWC students to plan the establishment of a Welfare Rights group in Fredericksburg. The meeting drew few people but resulted in several concrete plans.

Beginning after Christmas MWC students, aided by Stafford County Welfare Rights workers, will organize a systematic canvassing of the Fredericksburg community. This door-to-door campaign is designed to acquaint organizers with the people and problems involved in the area welfare system. Afterwards, interested area families will meet in a central session to exchange problems and possible solutions. After being acquainted with the welfare laws, residents will be provided transportation to welfare offices for further action within the system.

Dee also explained the aims and background of the National Welfare Rights Organization. She charged

that "welfare makes people poor and keeps them poor."

"The man up there has been dividing poor people up," she explained, "instead of organizing poor people to break the poverty cycle."

The Welfare Rights Organization, as presented by Dee and other workers, is an organizing force of welfare recipients and poor people, "linked up in local groups with the goals of adequate income, dignity, justice and democracy." Their aims are to secure "decent jobs with adequate pay for those who can work. Adequate income for those who cannot."

Members of the organization demand a minimum guaranteed annual income of \$5,500 per year for a family of four, whether from welfare or wages, so that this country's poor "can afford to think in terms of a future."

Any person interested in aiding in organization of a Welfare Rights Group in Fredericksburg should contact Mimsy Tackney, ext. 438.

FORUM

editorial

Open letter to Debbie

Dear Debbie Shelton,

It is very hard, yet very important, for us to relate to you some of our feelings after our recent interview. It is hard because we obviously think very differently. It is important because we should not.

To reject, as you do, all supporters of the Women's Liberation movement as ranting, raving, unkept revolutionaries who can't "make it on their looks" is to cut yourself off from a growing number of women who are earnestly trying to realize their potential as women. To reject all beauty queens—as we tend too often to do—as brainless fronts who do not even know the meaning of the words "commercial exploitation" is to objectify a human being. This too is wrong.

Disregard, if you choose, the title of Woman's Liberation. Ignore, if you care to, what has been termed "empty radical rhetoric." Forget the words but don't forget the people.

To us, any form of liberation must begin with self-liberation; a liberation of one's ability to feel and care about oneself and about others and of one's ability to express those feelings and cares openly.

Liberation means not hiding your emotional and mental self under what society sets up as the proper reserve and remoteness. Liberation is also not hiding your physical self under what commerciality dictates as "femininity."

All women should be struggling against expression among themselves; struggling to communicate rather than to force. We should all be struggling to care for and respect each other. If we cannot be together in this, we cannot be together at all.

Peace,
Linda Cayton

THE BULLET

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The opinions expressed herein are not necessarily those of the College or the student body, nor are opinions expressed in signed articles and columns necessarily those of the editor or all members of the editorial board.

Signed letters to the editor are invited from all readers. The BULLET will print all letters within the limits of space and subject to the laws of libel. Letters should be brought to the BULLET office no later than Thursday before the Monday of publication. The BULLET reserves the right to edit all contributions for grammatical and technical errors. Subscriptions are \$4.00 per year. Write THE BULLET, Box 1115, College Station, Fredericksburg, Va. 22406.

feedback

Weekly exodus examined

To the Editor:

I would like to make a reply to the letters concerning the weekend exodus from MWC. I base my opinions on three years of living here. At present, I find little reason to remain.

Why stay? It seems that this campus makes a concentrated effort to make us unwelcome on weekends. As has already been mentioned, facilities such as the library and C-Shop close down. Even Seaboard manages to make its "food" even worse. Coupled with this, there is the "contagion effect" of deserted halls and silent campus. What possible incentive is there to stay?

There is a tremendous lack of anything to do for entertainment, both on campus and off. It never ceases to amaze me that Fredericksburg, unlike other college towns, does not exploit the financial value of this college to mutual advantage by creating some sort of off campus amusement. On the contrary, even the Natural Child's existence is threatened. We are left with two alternatives: our Saturday night movies, the two town theaters, the overpriced "entertainment" of the Coachman, which is hardly something that attracts one to remain here.

There are, of course, our rare "big weekends," which are met with widespread apathy. It seems that this attitude is largely a result of the outmoded approach of centering a weekend around a formal. I attended one formal here, my freshman year, enjoyed it to a certain extent, but am not really enthusiastic about repeating the experience. The motel parties after the formal seemed to be everyone's highlight of the weekend, and I find a motel party is, at best, a dubious sort of entertainment. Our May Weekend formats have seemed to be a good change in the right direction, but unfortunately seem to be reserved for the May Weekend only. Our other weekends are the same rehash of Saturday Night Formal plus little else.

One small but important reason for going away is our dorm rules, which leave you with nowhere to go with a date if the already-mentioned alternatives fail. Think back to a boring Saturday night at home. At the very least, you could stay home and watch television, sit in the kitchen and play cards, play records—something. The dorm televisions are strategically placed in areas where men normally may not enter. There is no Open House on Friday and Saturday nights; this eliminates use of the kitchens or of your own room. So what is left? The ACL lounges? The river?

These, I think are some of the reasons I and others leave every weekend. Put yourselves in our place, Mr. Dervin and Mr. Carruthers. Would you stay?

Debbie Stahl, '72

To the Editor:

Mr. Carruthers and Mr. Dervin may be interested in noting that the campus scholars, in addition to (although not to be confused with) the outstanding students at this college are not necessarily those who choose Fredericksburg as their weekend environment.

Kathy Pezdek, '71

Parliamentarian replies to faculty congratulations

To the Editor:

Occasionally a fact or two might be added to the editorials to provide some verisimilitude. Quite obviously, the J. T. who wrote the editorial headed "Congratulations" in the 16 November BULLET (1) was not present at the faculty meeting she dealt with so sarcastically; (2) did not read the minutes of that meeting, which, like the minutes of all faculty meetings, are available in the library; (3) is contemptuous of the Rare Books Committee.

Some facts: The minutes of the Faculty and Staff for 11 November show: (1) That the faculty defeated Miss Kemmler's motion which asked the Committee on Instruction to report out its position on self-scheduled examination at the December meeting; (2) That the Committee on Instruction must report it out in the normal course of events anyway; (3) That the self-schedule proposal is not, and never has been, dead under parliamentary law—what expired with the May meeting was a motion for immediate vote, not the self-schedule procedure.

pure; (4) That the Rare Books Committee, which manages and controls purchase and use of the most valuable books of the library, will hereafter have—by unanimous vote—student membership. That is all in the minutes except for my observation about the unanimous vote.

The Editor, and the student body, should understand that, in the words of Thomas Jefferson, the purpose of parliamentary procedure is "to insure that every minority is heard, and that no minority can defeat the will of the majority." It works very well. Congress, the state legislature, and the faculty show no signs of giving it up. When there are many contrary positions held with great passion, it is most important that every minority be heard out, and that a majority opinion, once formed, should prevail. The BULLET yells a lot about "fairness"; why then the objection to objective fairness in a large and powerful meeting?

R. H. Shaw
Professor of Mathematics
Parliamentarian of the Faculty

(Editor's note: Parliamentary procedure notwithstanding, Mr. Shaw has obviously missed the entire point of the editorial. We suggest he make an attempt to read it over again.)

"Visitor" info needed

To the Editor:

The Alumnae Association of Mary Washington College has funded a Distinguished Visitor in Residence Program to be implemented this spring term. The student committee responsible for recommending this visitor seeks the aid of individual faculty members and students who have had first-hand experience with the following people:

Morse Peckham—literary historian, author of BEYOND THE TRAGIC VISION, MAN'S RACE FOR CHAOS, ART AND PORNOGRAPHY, THE VERORUM EDITION OF CHARLES DARWIN'S WRITINGS.

Paul Newman and Joanne Woodward—film actors, spokesmen for modern social and political concerns, director ("Rachel, Rachel," "W.U.S.A.," etc.)

Sir Kenneth Clark—art historian, author and script writer of "Civilisation" series, author of THE GOTHIC REVIVAL, LEONARDO DA VINCI, PIERO DELLA FRANCESCA.

Margaret Mead—anthropologist, author of CO-OPERATION AND COMPETITION AMONG PRIMITIVE PEOPLES, CONTINUITIES IN CULTURAL EVOLUTION, MALE AND FEMALE, AND KEEP YOUR POWDER DRY, CULTURE AND COMMITMENT, etc.

Chief Justice Earl Warren—leader of Supreme Court during major social and political crises.

We would like to know how these individuals relate dynamically with large groups, small discussion groups, class lectures, and informal social surroundings.

If any of you have had first-hand experience with these people, would you please contact us in writing, giving us your insight. It would be extremely helpful if we could have this information on or before Wednesday, December 9, 1970—in care of Mr. Herban, Art Department, Melchers, Room 52.

Sincerely,
Penn Bailey
Ann Bowling
Carol Anderson

Husband replies

To the Editor:

In your article about the Natural Child, your reporter referred to a woman as Mrs. Donald Reed. The FREE LANCE-STAR refers to this woman as Mrs. Rebecca Reed which is a more adequate recognition of an individual with an identity of her own, not primarily borrowed from her mate. I'm happy she stays with me and still has her identity. I support the Natural Child, and the Natural Woman even more.

Becky's husband

Bazaar tonight

To the Editor:

On behalf of the Junior Class, I would cordially like to invite you to the annual Christmas Bazaar. It will be held Thursday, December 10

see FEEDBACK, page 5

Vote YES

The system makes the factory

by Ann Welsh

Four weeks ago, Dr. Dervin asked for dialogue on the subject of the possibilities for developing an academic community at Mary Washington. He compared our present community to a factory, suggested that our problem was one of environmental quality, and put forth possible suggestions for change. Obviously, we do not have an academic community at Mary Washington but I think the problem is essentially a matter of our philosophy of education and our attitudes concerning human relations and development.

I am basically a romantic; that is, I maintain a belief in the improbability of the human condition through education. The most striking characteristic of the world we live in is change; constant, accelerating, ubiquitous change. Our present educational system has not recognized this fact and, as a result, we need to design an academic environment which will enable mastery of the concepts necessary for survival in a rapidly-changing world. This challenge has been made by some of today's prestigious educators. Discussing our present educational system, Marshall McLuhan says that it is irrelevant; John Gardner says that we educate for obsolescence; Jerome Bruner says that it does not develop intelligence; John Holt says that education is based on fear; Paul Goodman says that it induces alienation, and Edgar Friedenberg says that education punishes creativity and independence. Our response to these indictments must be to re-evaluate our system and to revamp it to meet these challenges.

Ernest Hemingway once said that to be a great writer, a person must have a "built-in, shock-proof crap detector." He has identified the essential function of real education, to fight against the veneration of crap. The turning points of our intellectual development have occurred when someone uncovered a new perspective or a new meaning. Surely the function of today's education should be to develop such people—experts at crap detecting.

The critical content of any educational experience is the method or process through which the learning actually occurs. In our typical classroom situation, a student sits and listens to the teacher. She is required to believe in the "authorities" on any subject or at least to pretend such a belief when she takes a test. The biggest demand made upon her is that she be able to remember. She will seldom perform any intellectual operations that go beyond repeating what someone else has said because our educational system discourages any such efforts. Therefore, it is safe to say that the only learning we do is that communicated by the structure of a classroom. So what have we learned? That there is always a RIGHT ANSWER, that passive acceptance is a desirable response, that recall is the highest form of intellectual achievement, that one's own opinions are inconsequential and that

feelings are irrelevant in education. And we are to be products of our education?????

The basic function of education, even in the most traditional sense, is to increase the survival prospects of the students. Survival in a stable environment depends almost entirely upon remembering the strategies for survival that have been developed in the past, and so the conservation and transmission of these ideas becomes the primary mission of education. But change is the primary characteristic of our environment and education must maintain at least the same degree of change. We must be able to identify which of the old concepts are relevant to the demands imposed by the new threats to our survival and which are not. We must then revamp our educational system to aid in the "un-learning" process which has become necessary in providing sound education. What kind of education are we suggesting? A system that provides significant or experimental learning. One that has the quality of personal involvement, self-initiated and pervasive. The system should be one evaluated by the learner and most importantly, the essence of such a system should be meaning. If our educational system can turn out a group of new people, ones who are actively inquiring, flexible, creative, innovative, tolerant personalities who can face uncertainty and ambiguity without being destructively set back, and who can formulate viable new meanings to meet changes in the environment, then it has met the challenge presented by contemporary educators and by society itself.

Dr. Dervin made some concrete suggestions for developing a seven-day a week community on this campus. To his ideas I would like to add the implementation of the proposed revisions of our social regulations. Also, we should develop some programs to establish an academic community on this campus. I once again raise the battle cry of the sixties—more communication! An area should be designated as a campus center for the development of an academic community. This center, open to all segments of the college, would function first as a resource center where material on the subjects of the open university, free, significant and experimental learning, new methods for teaching and the services provided in an academic community, could be obtained and studied. The center would also be a place for dialogue on the mutual frustration of classroom structures and techniques which confront both teachers and students. It also can serve as a center for the continuation of dialogue initiated in the classroom. From this dialogue, plans for change and methods for the implementation of change would be developed.

We must change our freshman orientation schedule from the Mickey Mouse, summer camp type program into a meaningful presentation including the concepts of the university and the

Last Tuesday night the MWC Senate voted unanimously to approve the proposed Student Bill of Rights. Now it is our turn. The Bill of Rights, product of a year's work by students and Student Association, will be put up before the entire student body in a referendum tonight.

The Bill of Rights contains nothing which is not, under law, within our rights. It is not therefore an attempt to assume rights which do not belong to us. It is simply a statement of what our rights are—and a protective document to make sure they are recognized, respected, and upheld by all segments of the college population. Many of the policies delineated in the bill are already being observed at MWC. The Bill of Rights will insure their continued observance.

The bill, in short, protects all of us. It was drawn up to benefit every student here. And every student here should, in turn, vote to approve it tonight.

This is no abstract, meaningless document which will be useful only to a handful of students. Any MWC student's college career could conceivably depend on the protection of this bill someday. These are your rights; protect them now so they can protect you later.

academic community; our philosophy of education; various theories on methods of learning; and give opportunities for encounter group sessions. We have to take time to decide why a college education is sought and why it is beneficial. We must establish the responsibilities and obligations of students, teachers and administrators in a learning situation. We must provide opportunities for freshmen to learn how to learn in college because this may well be their first and/or last opportunity for learning. And we must supply the members of the academic community instruction in the fine art of developing meaningful human relations with the people they will encounter both in this community and in later life. Reorientation must also be provided for all members of our present community. We need to take a week (at the least) and unite as a community and make provisions for immediate implementation of plans designed to meet the challenge of today's educational demands. We must develop our crap detectors, we must learn how to learn, we must fight obsolescence, we must finally realize our potential.

feedback continued

from page 4

in ACL Ballroom from 7-10:30 p.m. Many handmade articles will be for sale, and there will also be a wide variety of fun activities, including a faculty shoe shine, a counsellor auction, and a mysterious Santa Claus. Musn't forget the FOOD, FOOD, FOOD! So get into the Christmas Spirit and set aside Thursday, December 10 as an evening to spend at the Junior Christmas Bazaar.

See you there!
Jan Donaldson
President, Junior Class

Alpha Phi Sigma initiates

To The Editor:

The primary aim of higher education, especially at a liberal arts college such as Mary Washington, is intellectual growth. We feel that those who achieve excellence in the pursuit of such growth are most worthy of recognition.

Students accepted for membership in Alpha Phi Sigma have demonstrated sustained scholarship in all of their academic endeavors. We are, therefore, very pleased to announce that the following students have been initiated into Alpha Phi Sigma:

Agnes Barker
Deborah Biggers
Michelle Billy
Linda Bishop
Sara Bloxom
Deborah Bradford
Anne Bullard
Mary Camp
Theresa Carroll
Nancy Crueger
Jeanne Cruickshanks
Mary Cecilia Desmond
Susan Donaldson
Gayle Easter
Catherine Elwell
Martha Flipse

Sandra Grove
Frances Hickson
Nancy Horner
Brigitte Hurtt
Barbara Anne Johnson
Pat Kelley
Karen Kinne
Mary La Penta
Helen Marocchi
Suzanne Oliver
Cheryl Prietz
Tucker Roane
Mary Lee Stevens
Kathleen Templin
Sallie Turner
Sandra Turner

Anne Folk
Sheryl Ford
Gayle Franklin
Candace Gorham

Natalie Vestal
Wilma Jean Wigfield
Deborah Wiggins
Marian Wells

Sincerely,
Kathy Dawson, Secretary
Alpha Phi Sigma

Dining hours brightened

To the Editor:

As regular patrons of Seacobeck, we would like to take this opportunity to express our most heartfelt and joyous appreciation to the talented individual(s) who so masterfully interpreted in their own inimitable manner the menu in Seacobeck for Friday, the 20th of November.

see FEEDBACK, page 9

an analysis
by Jane Touzalin

Ervin's unchanged opinion remains that women's rights are covered adequately enough by the Fourteenth Amendment. A look at state laws, however, easily dispels this theory. In eight states, women may not sign contracts or leases until they are 21, as compared with 18 for men. Eleven states have special restrictions on a married woman's right to contract. In five states a woman must procure a special court order before she can establish an independent business. In nine states, women may not mix, sell, or dispense alcoholic beverages in public. In a recent Idaho case in which two parents were fighting over which of them should be allowed to administer the estate of their dead child, the court ruled that "males must be preferred to females." In Arkansas, a man found guilty of "habitual intoxication" receives a 30-day jail sentence; a woman convicted of the same offense may receive a jail term of up to three years. Finally, if the Fourteenth Amendment were indeed so powerful and all-encompassing, the Nineteenth Amendment for woman suffrage would not have been neces-

It is quite conceivable, of course, that next year will bring more unwelcome riders to the bill, or other stall tactics such as the filibustering which Sen. Ervins has been noted for. Feminists hope, however, that by that time enough proponents of the amendments will have contacted their Congressmen and applied the pressure of their opinions. At this early date no one can guess what will happen in January, but in view of the feminist attitude, the Senate won't get off quite so easily next time.



Contributions to an abortion loan fund for MWC students, and any first or second-hand information concerning abortions are urgently requested from all sympathetic parties.

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THE PILL: She who takes also may receive

by Robin Darling

Birth control pills are readily available to all Mary Washington College students. A few local doctors will prescribe oral contraceptives to unmarried women, no questions asked, after a thorough physical examination and a Pap smear. The process is simpler at the free clinics in D.C. and Richmond, and much less expensive than the services of a private physician.

The pill is the most reliable contraceptive method, with only a one per cent chance of failure. It is an easy way: there is little bother involved in taking a pill every night. Unmarried students, usually hampered in their sexual activities by time and location—and by the operational complications of foams, jellies, and diaphragms—may be especially attracted to the pill. Statistics prove its popularity: in the United States alone, eight million or more women use oral contraceptives. Most of them are improperly informed.

Although the pill has been widely used for five years, and on the market since 1960, it has been improperly tested, and some of its side effects are still unaccounted for. The two original studies of the pill were conducted on Puerto Rican women in 1956. In one of these, several women died of "heart attacks." Doctors made no autopsies. Over a three-year period, all of the original women tested had discontinued use of the pill.

The Food and Drug Administration, however, approved of the first birth control pill, Enovid, and allowed it to be marketed in the United States. Enovid was originally tested on only 132 women, who took the pill from one to three years. Thereafter, American physicians hailed the pill as the long-sought answer to overpopulation and the key to sexual freedom.

In 1962, before the pill had really caught on in the U.S., British medical studies showed a high incidence of strokes in women on the pill. In 1965, at the University of Miami, a group of 34 women who used oral contraceptives developed "neurologic symptoms" during the year. 28 of the women suffered migraine headaches, from which they recovered after discontinuing use of the pill. Of the other six, all of whom suffered strokes, two recovered, one suffered from a swelling of the brain, two were paralyzed for life, one woman died.

At John Hopkins, 69 women tested in 1965 showed a relationship between the pill and eye disease re-

lated to a blood pressure rise and the tendency of blood to coagulate. In another study in Britain in 1968, 58 women were hospitalized and 36 died from blood diseases. All had been taking the pill. The pill causes blood veins to thicken, slowing the flow of blood, and causes an increase in coagulability. Both factors are related to the diseases which affected British women on the pill—thromboembolism, clot formation, and inflammation of the veins.

By 1968 the FDA required a warning on packages of oral contraceptives: "Be alert to earliest manifestations of thrombotic disorders."

The pill contains certain estrogens, a hormone effective in contraception. As far back as 1940 it was found that this type of estrogens accelerate the development of an already existing cancer. Hormones cause cancer in animals. Says Dr. Louis Hellman, "Every time you use estrogen in experimental animals, you cause cancer . . . now you ask yourself: Is there any reason to suppose that, biologically, human beings are going to react differently? There isn't."

Dr. George Weid, a researcher at the University of Chicago, reported in an unpublished bulletin that there is a relationship between the pill and cancer of the cervix: among women on the pill, the incidence of cervical cancer increased six times in comparison to cervical cancer in non-pill users.

The American Medical Society refused to publish an article which the BRITISH MEDICAL JOURNAL accepted. Doctors Melamed and Dubrav tested 35,000 women on the pill over a 3-year period. Cervical cancer was much more prevalent among women who used oral contraceptives than among those who used diaphragms.

Preliminary results of the case studies of 65,000 women show that the pill can be implicated as the cause of cervical cancer. In 1968, results of Pap smears of 1,221 pill-users and 16,225 non-pill-users showed that in the former group, cervical "dysplasias" was 300 per cent higher. Dysplasias involve a tumor which, as far as doctors know, is benign. In 11 of those women affected, the condition reversed itself and the tumors disappeared after the women discontinued pill use.

Barbara Seaman, author of DOCTORS AND THE PILL, has suggested that a cancer epidemic may strike users of oral contraceptives in the 1970's. Cancer develops in humans during a minimum of 10 years. The pill has been officially approved since 1960.

The following list shows which brands of pills

contain the most estrogen. According to cancer researcher Dr. Ray Hertz, estrogen is "to breast cancer what wheat fertilizer is to a wheat crop."

0.05 mg. estrogen per pill	0.075 mg.
Ovral Ovral 28 Ovral 28 plus Fe Fumarate Norinyl -1 1 mg. Norlestrin 1 mg. Ortho Novum 1 mg. Norinyl 21 day Norlestrin 21 1 mg. Norinyl 28 day Norlestrin 28 1 mg. Ortho Novum 1 mg. 28 day Noriday Fe Norlestrin Fe 1 mg. Ortho Novum Fe 28 1 mg. Norlestrin 2.5 mg. Provest	Enovid 5 mg. 0.08 mg. Norinyl 1-80 21 day Ortho Novum 1-80 28 day Ortho Novum 1-80 Fe 28 0.10 mg. Ovulen Ovulen 21 Ovulen 28 Ovulen Fe 28 Norinyl 2 mg. Ortho Novum 2 mg. Enovid E 2.5
0.06 mg. per pill	
Norinyl 10 mg. Ortho Novum 10 mg.	

Blood clotting and cancer are well-researched side effects of the pill. Other known side effects are heart disease, diabetes, jaundice, thyroid malfunction, urinary infections, arthritis, skin discoloration, depression, and 42 others, including the possibility of genetic mutations.

The pill has been banned from the West German market and is available in France only with government permission. The USSR has refused to issue oral contraceptives; in 1967 the Soviet Minister of Health condemned the pill: "there is not a single country in which oral contraceptives are regarded as absolutely safe."

This fall, the FDA ordered both the Lilly Co., largest U.S. pharmaceutical manufacturers, and Upjohn Inc., to remove their brands of birth control pills from the market. The pills were shown to be responsible for cancer.

In the United States, drugs can be sold before they are known to be safe. By law, any medication's marketability depends on the benefits involved, which are weighed against its safety. Says Dr. Louis Hellman, "If the pill had to be absolutely safe, it would be off the market tomorrow."

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Sorbonne Summer Session

for American Students

Extension universitaire de l'Université de Paris

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I. Lower Division Courses

- | | |
|--|----------|
| 102 Elementary French - emphasis on grammar, phonetics and conversation.
(prerequisite: 2 years high school French or 1 semester college French.) | 60 hours |
| 201 Intermediate French - grammar review with emphasis on conversation.
(prerequisite: 1 year college French.) | 60 hours |
| 202 Intermediate French - composition and syntax study.
(prerequisite: 201 or equivalent.) | 30 hours |
| 212 Intermediate Phonetics - emphasis on pronunciation, reading and speaking.
(prerequisite: 102 or equivalent.) | 30 hours |

II. Upper Division Courses

- | | |
|--|----------|
| 331 French Civilization - political, social and intellectual development up to the French Revolution, with emphasis on literature and art.
(prerequisite: 202 or equivalent.) | 30 hours |
| 332 French Civilization - political, social and intellectual development from the French Revolution to the present, with special attention given to literature and art. (to be offered summer 1971.) | 30 hours |
| 412 Advanced Phonetics - intensive practice in pronunciation, reading and speaking, to achieve a true command of the spoken language.
(prerequisite: 202 or equivalent.) | 30 hours |
| 421 Survey of French Literature - advanced study of French literature from the Middle Ages to the French Revolution.
(prerequisite: 202 or equivalent.) | 30 hours |
| 422 Survey of French Literature - advanced study of French literature from the French Revolution to the present. (to be offered summer 1971.) | 30 hours |
| 433 Principles and Methods of "Explication de Textes" - advanced study of techniques and elements of literary expression in poetry, drama, and prose. | 30 hours |

KEY TO COURSE NUMERATION

Undergraduate Courses: The first number represents the academic year (100 = Freshman, 200 = Sophomore, etc.).
The second number indicates the general subject-area treated (0 = Grammar & Composition, 1 = Phonetics, 2 & 3 = Literature, Civilization, and related subjects).
The third number represents the semester level.

Graduate Courses: The 500 and 600 series courses represent graduate level. The last two numbers designate the course title.

III. Graduate Courses (open to last semester seniors)

- | | |
|--|----------|
| 515 17th Century Literature - study of Baroque and Classical trends of 17th century. | 30 hours |
| 525 18th Century Literature - study of the whirlpool of new ideas during the first half of the 18th century. | 30 hours |
| 535 19th Century Literature - study of French Idealism from Lamartine to Hugo. | 30 hours |
| 555 French Drama - indepth study of 2 or 3 contemporary plays including ALL aspects of its presentation and literary merit (décor, mise-en-scène, audience participation, etc.). | 30 hours |
| 565 French Art - study of the evolution and revolution in art from the Middle Ages to the 17th century. | 30 hours |
| 586 French Art - study of the movements and schools of art from the 17th century to the present. (to be offered summer 1971.) | 30 hours |
| 585 French Stylistics and Creative Writing - study of structural and semantic elements and their application in literary expression. | 30 hours |

IV. Graduate Seminars

- | | |
|--|----------|
| 605 Baudelaire - les origines de la poésie contemporaine. | 30 hours |
| 615 Flaubert devant la Critique - ses contemporains, la critique traditionnelle, la nouvelle critique. | 30 hours |
| 655 La Notion d'Engagement - de 1918 à 1938, de 1939 à 1958, de 1958 à 1970. | 30 hours |

NOTE: Special "Conférences" will be given, if the demand for them is sufficient. (Gallo-Roman Art, The Recent Discoveries in Archaeology, The New Wave in French Cinema, French Politics since De Gaulle; France and the Common Market, The French Press, Education since May '68, France and the Problems of Big Business, etc.). Therefore, students are asked to indicate their choice on the application form.

CREDIT

REGULAR ATTENDANCE is a requisite for obtaining credit.

Although the purpose of this summer session is to fulfill the requirements of American college and university credits, it also conforms to French university regulations. Each 30 hours course is usually equal to 2 American credits. If students successfully complete the average summer session load of 90 hours, they normally receive 6 American college credits. However, students are advised to consult with their professors, their Department Chairman, their own school's Registrar's Office, BEFORE MAKING FINAL ARRANGEMENTS, to ascertain the EXACT number of credits their school grants for the Sorbonne Summer Session.

SORBONNE SUMMER SESSION

for American Students

A special Summer Session is offered by the "Cours de Civilisation Française" at the Sorbonne for those students who wish to improve their knowledge of French language, literature, and civilization. This program is particularly designed with American academic needs in mind, as it can meet the standard semester requirements of most universities and colleges.

Thus American students can derive the double benefit of foreign travel and college credits.

Similar to American summer sessions, the Sorbonne Summer Session lasts six weeks, June 29 to August 7.

A round trip flight from New York to Paris by Air France will be scheduled to leave New York June 28 and return from Paris August 8. Students on this program will enjoy the privacy of a luxurious apartment plus two meals a day. All university fees, a round trip ticket, apartment and meals will cost only \$1638.

RESERVATIONS MUST BE RECEIVED BEFORE JAN. 20, 1971.

For Pre-Enrollment and Reservations, please air mail special delivery the following items to Dr. M. Ward McIntosh/ASTRA, Summer Session for American Students, Cours de Civilisation Française, Sorbonne, 47, rue des Ecoles, Paris 5^e, France:

1. this application form.
2. a 65 dollar deposit (by International postal money order).
3. a transcript or transcripts of college or university work.
4. a small recent photograph.

APPLICATION FORM

Please type or print all information.

Last name (Mr., Mrs., Miss)
 First name Date of birth
 Permanent address
 Academic standing as of Sept 1970: Freshman, Sophomore, Junior, Senior, Graduate
 University or college last attended
 University or college address
 If different than the above, address of university or college to which Sorbonne transcript should be sent
 Date and type of diplomas earned (or to be earned) as of June 30, 1970
 Major Minor
 Teaching experience (indicate level, subjects taught, number of years):
 Name and address of persons to be contacted in case of emergency:

Courses selected: (please check)			
102 <input type="checkbox"/>	301 <input type="checkbox"/>	515 <input type="checkbox"/>	605 <input type="checkbox"/>
201 <input type="checkbox"/>	302 <input type="checkbox"/>	525 <input type="checkbox"/>	615 <input type="checkbox"/>
202 <input type="checkbox"/>	331 <input type="checkbox"/>	535 <input type="checkbox"/>	655 <input type="checkbox"/>
212 <input type="checkbox"/>	412 <input type="checkbox"/>	555 <input type="checkbox"/>	
	421 <input type="checkbox"/>	565 <input type="checkbox"/>	
	433 <input type="checkbox"/>	585 <input type="checkbox"/>	
Choice (or choices) of special "Conférences" Will you be taking the final examinations for credit?			

feedback continued

from page 5

It was indeed a shame that it met such a swift and sorrowful end at the hands of the Seacobeck Establishment. We deeply mourn its passing and we beseech the authors of this document to continue undaunted in their efforts to bring a ray of hope and of humor to our dreary dining hours.

Shannon Adams
Cathy Fletcher
Susan Kain

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Stuffed pork bone
Baked fried o'brien potatoes creamed au jus with pseudo sour cream
Generous square inch of cheesecake
Lukewarm ice tea (tea shortage)
To add to your enjoyment: Popular tunes you never heard before and never want to hear again!

Help save 1,500 POW's

To the Editor:

There are 1500 Americans either held prisoner or missing and possibly in enemy hands in Southeast Asia. Of these, 401 have been positively identified. But over 1000 men were listed as "missing."

This means that some 3000 next to kin-wives, children, and parents-in every state, now endure what one calls a "limbo state of anguish," living from day to day, not knowing whether their loved ones are alive or dead. The wives faithfully mail their letter a month, not knowing if it will ever be received.

There is clear evidence that these prisoners are being treated inhumanely and that conditions in the prison camps are shocking. The Government of North Vietnam has repeatedly refused:

- to publish an accurate list of the prisoners as captured
- to release the sick and wounded prisoners as it is required to do according to the Geneva Convention
- to allow proper flow of letters and packages to and from prisoners.

Our POW's and MIA's are suffering and dying in the prisoner of war camps in Southeast Asia. Pictures and films show inhumane treatment and even physical torture. The Government of North Vietnam has told individuals who have tried to help that it does not think that we, the people of these United States, care about "just 1500 men."

The only pressure that North Vietnam has responded to thus far has been that of public opinion—letters and pressure upon its government by United States and worldwide public opinion. North Vietnam is trying to use anti-U.S. opinion to their advantage. They need favorable world opinion to keep up this plan of attack; they must respond to public opinion. (Navy Lieutenant Robert Frishman attributes his release as a reaction to the pressure of public opinion. See READER'S DIGEST, November, 1969.)

Write what you feel, express your concern. The letter should contain at least the following:

- 1) Human point of view
- 2) No political or military viewpoint
- 3) Show concern
- 4) Do not be abusive, please

In accordance with this, the BRIGADE OF MIDSHIPMEN at the United States Naval Academy, Annapolis, Maryland, has initiated a project with the goal of showing the nation, the world, and especially the Republic of North Vietnam, that we care about "just 1500 men."
(Mail to: POW Campaign)

United States Naval Academy, Annapolis, Maryland 21412)

For further information, write POW Chairman, USNA, Annapolis, Md., 21412.

A word to the wise

To the Editor:

Would you please publish the following letter which I received from my mother concerning a recently issued deficiency. I am sharing this with you because it is not uncommon at MWC and though many parents had something to say, I'm sure none said it in such picturesque terms.

Dear Debbi,

"tis said, "A word to the wise is sufficient." I therefore, gather you are neither wise nor is a word sufficient to penetrate through to your dull brain. By necessity, I am forced to utter to my most unwise daughter a few more, well-chosen words, with the hope that perhaps the dir will at last get through her thick skull and make her realize the noise she is constantly hearing is the voice of her mother.

One can be immune to the clap of thunder until the moment when the voluminous noise startles her with the realization that she must put forth some action to advance from her place of retreat or else be caught in the quake of the monsoon.

So for you, my dear, the monsoon season is about to begin unless you harken to this last clap of thunder before the rains begin.

Love,
Mother

Three cheers for imagery and verbosity!!!
Debbi Topp, '73

Fair exchange

To the Editor:

Obviously, the Library's Book Exchange needs some further explaining, and since I'm the one who started the program, perhaps I can be the one to revive it. It seems to have been half of a good idea — the books disappear quite well — but there's nothing coming in to support it.

I suggested the Exchange (a take-off on one operated by the Hawaii State Library System) to satisfy two desires. First, I like to read current, light, topical fiction, and current, light, topical fiction is hard to find on this campus. The Library, rightly being concerned with more scholarly interests, simply does not have the money to appropriate for one copy of LOVE STORY or THE GODFATHER, let alone duplicate copies to supply demand. Second, there is a value in reading such current works. As a professor once told me, "If, as an English major, you don't keep up with what's going on now, you're dead. You'll lose your touch." One must keep attuned to all kinds of literature.

As a student, I don't have the money to buy all the books I'd like to read. My friends don't always have them to lend. I don't always know when I'm going to feel like reading something current, or have the time for it. How many times have I gone up and down the hall on Friday night at 9 saying, "I have nothing particular to do, and I can't study another minute. Do you have something fun to read?" How many times have people come to me for the same reason? How often have I borrowed a book and have been hounded to death to read it quick and give it back? How often have I wanted to lend it to someone else and couldn't because the book wasn't mine to lend? How often after I've finished a book and lent it to all my friends, has it sat on my shelves just taking up space?

So when I gave 30 paperbacks to the Book Exchange (fairly good ones like GOODBYE COLUMBUS, HOTEL, AIRPORT, THE NAKED APE, CAT'S CRADLE WHY ARE WE IN VIETNAM, BULLET PARK) I expected other people to likewise donate a few titles and I'd get to read THE FRENCH LIEUTENANT'S WOMAN or THE SEVEN MINUTES. I'm still waiting and hoping. I have gotten to read MANCHILD IN THE PROMISED LAND and 10 NORTH FREDERICK, but that was during the first few weeks of school when there were more than 10 books to choose from.

The rules of the Book Exchange are few and flexible. Take a book (take up to three books). Read it, and return it. If you become too attached to it, return one of equal value. FROM THE TERRACE is a fair exchange for THE GRADUATE. At this point, it might be good if a book were added to the system before another is taken out.

I still think the Book Exchange has great potential. Please — let's realize it.

Christine Duffey, '71

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The whens and hows of abortion

by Robin Darling

New York City, always the most fashionable center for abortions, has at last become a legal one. Disregarding travel expenses, abortions are less expensive there because clinics may operate in an out-patient basis if the patient's pregnancy is under 12 weeks. Physicians can perform two fairly simple kinds of operations to terminate an under-twelve-week pregnancy.

The first, a dilation and curettage, known in the trade simply as a "D and C" involves dilation of the cervix (the opening to the womb) with graduated dilators. A metal surgical instrument, the curette, is inserted into the uterus, where it can be manipulated to scrape off the embryo. Relatively easy, a D and C must, however, be performed by a specially trained physician. The operation lasts from 5 to 30 minutes.

Vacuum aspiration, the second method, is becoming more widely used; although it involves more skill than a D and C, less blood loss is involved. As in the dilation method, the cervix is dilated and an aspirator tube inserted. The physician performing the abortion controls the suction cup which is attached to the aspirator. Passing the tube over the walls of the uterus, he can discover and dislodge the embryo and placenta.

Discomfort is minimal during the vacuum abortion: a patient may experience mild cramping during

the 5-10 minute operation. A patient can walk out of the operation room, since a local anesthetic is used.

Neither the D and C nor the vacuum method is feasible after the 12th week of pregnancy, however: by this time, the pregnancy can only be terminated through "salting-out" or a hysterotomy, both of which are more complicated and more expensive, and in which a patient must be hospitalized.

In the "salting-out" procedure, a hypodermic needle is inserted just below the navel, and a saline solution injected into the uterus. Replacing the amniotic fluid with the saline solution induces premature labor from 8-40 hours later. Since the pregnancy must be fairly well developed for a "salting-out", doctors prefer to perform this type of abortion on a 14-16 week pregnancy.

A hysterotomy is a cesarean section, an abdominal operation in which a fetus is removed by an incision through the uterus and abdomen walls. A hysterotomy requires a 5-7 day recovery period.

None of the above four operations, even when performed legally, by a qualified experienced physician, are without their complications. A D and C may leave a patch of scar tissue on the uterus wall, making it impossible for a fetus to grow in that spot. If the cervix is artificially dilated too often, it may not regain its original shape, hindering any future pregnancy. A woman with a tipped uterus may

see CUNIC, page 12

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LA VOGUE

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Heavy combat in the erogenous zone

(Reprinted from the VILLAGE VOICE, August 19, 1970.)

A few months ago, I had a dream, what might be thought of as a typically Freudian dream, if we did not live in such questioning times. These days a Women's Liberationist (and deep down there are very few women who aren't) can't afford to assume anything too liberally at the risk of undermining her own nascent point of view. The battle for alternative interpretation of role, of identity, of sexuality, has just begun, and we are in delicate areas of combat where each thrust behind the arras leads to the slaughter of an image once thought of as benign and to the opening up of strange unexplored corners of consciousness.

My own symbolic thrust begins in the middle of the night. I am dreaming. I wake up, grab the pencil alongside my bed, and write down what I have "seen." I am walking into my analyst's office (he is a Freudian in the best and most flexible sense of that word), and as I pass the foyer, I bump into him coming out of a closet which doubles as a darkroom. A camera with a telephoto lens is hanging around his neck. I bend to look at it while he explains to me the process he has been using in the darkroom. I am fascinated and ask several questions about technique. Our heads are bent close together, and the feeling of intimacy in the situation comes from this small gesture of closeness. At this point the dream ends.

The anatomical symbology (and whatever other symbology comes naturally to you) seems fairly obvious, but when I talk to him about it, he is more interested in the fact that in the dream it was him teaching me about photography whereas in reality he knows nothing about photography and I am a fairly talented amateur photographer. In fact, just a few weeks before, I had given him a poster-size enlargement of one of my photographs.

"Who's supposed to teach who?" he says.

"Oh," I answer, "I don't know anything about photographic technique. I couldn't teach anyone anything. I just have good instincts."

The subject ends there, for the moment at least, but the idea stays with me. "Technique," I think. "And he was teaching me what I knew more about?"

It is several days before we return to the subject of sexuality. I have a hard time finding the right words to say what I mean. Always before I have been somewhat vague, but this time I want to be specific. I am suddenly forced to realize that all the available terms we have are either clinical or else male-power-oriented. The English language simply does not have words to express a "female view" of sexuality. We have the language Freud gave us — of libido and penis envy; the words Kinsey gave us — of pro-position, vaginal orgasm, coitus interruptus; the words Henry Miller gave us — of fucking and coming. Then we have a few poetic words, mostly borrowed from nature, which speak of storms, of quiet seas, whirlpool and whirlwinds. But do any of these express the way a female thinks about sex? And how in fact, does a female think about sex? Is there really any difference between sexuality and sensuality? Does that difference mean anything? And what about technique? Do you care? Do I care? Does anyone care?

One of the more blatant examples of how language has tempted us into unconsciously accepting a version of ourselves which is fundamentally degrading is the use of that now common household word "fuck." There was a time, for me, and I am sure for many other women, the word "fuck" stood as a symbol of liberation, a word which would cut loose another puritanical shackle. I remember that for a long time I was hung up on the brutal vulgar sound of the word, and could feel myself flushing every time I forced myself to say it. ("I'm being overly delicate," I thought. "Earthy words are a lot better than romantic ones, so stop this virginal prissiness. Fuck is a perfectly good word, a free word.") The inner struggle went on until I was able to say "fuck you" and "fuck off" with near-perfect nonchalance. But never to this day have I been able to refer to "whatever the word should be for that thing which two people do together when they are sexually joined" as "fucking." And now, a few mental millennia later, it comes to me that my instincts, which then seemed to me to be backward, were in reality far ahead of my ideas, as in so often the case . . . particularly with women who are more instinctive and intuitive (let's not, while trying to expand ourselves, deny what is best in us). This "plateau" I had reached of being able to state sexual hypocrisy in the back was in fact nothing more than the taking on of a new and more insidious form of bondage.

Just stop for a second. Who is it who does the fucking? And who gets fucked? And how is the word used in other contexts . . . "fucked up," "fucked over," "fucked off." Do any of those expressions point to something besides a damaged or brutalized state? Do they indicate mental or emotional well-being? No. They are words of power and powerlessness, of

seducer and seduced, of victim and victimizer. And for a great many men, perhaps the majority, this is precisely what they mean when they use the word "fuck," only they haven't been clear enough to their own minds to see through their use of language, or perhaps they have and it is we who have traipsed along like children following the Piper to their own destruction. It may even be that with our perverse and masochistic inclination to find something attractive in male brutality, we have tacitly agreed with and looked up to that vision of the male as stud. I've had a history of that, and know full well that it is not at all uncommon among women. But recognizing that fatal weakness for self-denigration, that tendency of victims to cooperate in their own execution, is perhaps the first step in freeing ourselves from just one more hang-up. And any woman who uses the word "fuck" comfortably should begin to think about the reasons why . . . and then STOP . . . unless of course it serves as a reminder of where things are at and how far they have to go.

There are those who would respond to this argument by saying, "So what words would you like to use . . . 'making love' or 'sleeping with'?" But that is precisely the point. The words have yet to be invented. "Making love" and "sleeping with" are more than euphemistic expressions for sexual intercourse, they are signposts to wish-fulfillments. Most women say "making love" more easily than they say "fucking," but that's because "making love" is what they think sex should be. But even that concept is faulty. One does not "make," i.e. "create" love through the act of sex. Ideally one expresses love which already exists. But in our choice of words, we tacitly acquiesce in the fact that for many men (and let's face it, for many women too, since we have cooperated with things and sold ourselves out at the bargain rate) love's creation comes about through sex, not together with it. If language is any barometer, we are confusing what should be with what is, and given the current state of things, men and women rarely enough make love with each other.

In talking with my analyst, I ended up using the clinical words. The male conquest words were quite simply repellent to me (not because I'm a prude but because I don't like to be thought of as an object), and the clinical vocabulary at least had the comparative virtue of being neutral. But in the course of the conversation I was struck with how utterly foreign to my experience they seemed, how utterly they betrayed my mobile sense of things. Now what, I ask myself, do I mean by mobile? Well, mobile refers to movement. And what does static refer to? Well, static refers to staying in one place. And how does that fit in? I wasn't sure. I just had the vague sense that I wasn't getting across, that what my analyst was referring to and what I was referring to might be two different things.

We were talking about stimulus . . . about "erogenous zones" and also about how I got furious when men on the street whispered obscene comments in my ear. What I resented about that almost as much as the "cruel anonymity, sexual toy" aspect of it was the fact that they acted as if portions of my body were the whole of it . . . that they made the word "woman" equal to the word breast or the word cunt (womb; crotch? pelvic region? . . . you see the problem). Thinking about that made me remember the time when I modeled for a beginning painting class. One of the boys did a picture of me in which there were two breasts floating in the air in the approximate place where my breasts would be when I was standing up, a pelvic area, and a head with no features, just a lot of hair. The rest of me was simply left out.

"But there are areas which are connected with erotic activity," my analyst said. "People in primitive cultures didn't make enormous statues of phalluses for nothing. And your feet are not the same as your breasts."

I had to think about that for a while . . . for a couple of days in fact. And then I realized what was the matter. Who in primitive cultures was responsible for phallic worship? And in which cultures was it common? The answer was fairly simple, I thought. Phallic worship was fostered in patriarchal societies by men, societies in which the male point of view dominated, in which men had the positions of authority and were concerned with maintaining that authority. If women believe the phallus is something to be worshiped (not acknowledged, not thought of as just a part of a whole . . . but worshiped) then their dependency upon men is assured.

On the island of Delos in Greece, there are dozens of huge statues of phalluses. To the ancient Greeks (and to the modern Greeks as well) women were property. Good conversation, good sex, good warfare were all to be carried on with other men. Today in Greece, the women of 25 are dressed in black. Their faces are deeply lined. They scrub the floors, work in the fields, take care of the children. And the men? At the age of 60, they're hale and hearty . . . you remember Zorba . . . and they sit all day in cafes drinking Greek coffee and ouzo. Why? Because women

are supposed to be inferior. And what is the symbol of their inferiority? The fact that they don't have a phallus, and a phallus is power.

America isn't Greece and women don't look like 50 at the age of 25. But they do try to look like 25 when they're 50. They have cosmetic surgery done on their breasts, dye their hair blonde because Gentlemen Prefer Blondes, and struggle into Junior Dresses. All this because they want to continue to be desirable to a man and men desire young bodies. (Just for the record, I'm 25.) And what must a man do to continue to be attractive to a woman? He must be capable of having an erection. Doesn't that say something about our social values, about phallic worship, and about how both men and women become distorted through it? Little girls become coquettes . . . little boys measure the size of each other's penises. Big girls worry of they're too flat-chested or big-breasted, depending on the fashion (also determined largely by men), and big boys worry about coming too fast, too soon.

I thought again of what my analyst had said, and it seemed to me that the difference in our points of view went straight to the heart of the problem of female sexuality, which is that women's ideas about it have been primarily explained by men. A female Freud or a female Jung just hasn't appeared yet. Geniuses are rare creatures, and despite the current vogue for disparaging Freud, especially among women's liberationists, he was a genius, popular "synthesizer" and distortions of his thinking notwithstanding. He's still light years ahead of us on the question of bisexuality, which we've accepted objectively and have yet to deal with subjectively. But poor Freud just wasn't a woman. As he said "What do women want? Dear God! What do they want?" The people who can answer best are women . . . and they should be doing it . . . women psychiatrists, women anthropologists, women women. I must hope, after all, that genius, as has so often been asserted, is not the exclusive province of men.

Not only did I disagree with my analyst about phalluses, but I also disagreed with him about breasts and feet. Not that I was a foot fetishist . . . not that I thought phalluses were horrid . . . not that I was wrinkled old crone whom no man had ever looked at . . . but that the whole notion of categories of anatomy, of erogenous zones had nothing to do with the way I, as a woman, felt about love-making.

And that brought me right back to the idea of mobility. I was beginning to understand what I had been trying to get at. Specifically . . . that sex was not an engagement in which segments of the body assumed carefully coordinated positions . . . it was an activity which absorbed every inch of you, from your toes to the small of your back to your fingertips. To men though, or at least to most men, sex meant "what you do with your penis" and "how you build up to what you're going to do with your penis." Fucking a woman means coming and hopefully, by careful manipulation of the proper erogenous zones, getting her to come too.

A familiar pattern of behavior which has never ceased to alienate me came to mind. First there was the kiss on the mouth, then the kiss on the ear and/or neck, then a gradual movement toward the breasts and finally . . . ah . . . the holy grail. And that was supposed to be "making love." For me, on the contrary, what had always been beautiful about bodies was the way they moved together, the feel of skin on a belly, the curve of a hipbone, the changing pressure of fingertips, the hollow of a shoulder, the tangle of arms and legs, the sense of moving and growing together like something organic. Sure, having intercourse with someone you liked was great, sure orgasms were great, but in the long run they had less merit per se than the feeling of a warm mobile body, the whole of it, engaged in being physically close, physically responsive, I would even go so far as to say that I would infinitely prefer spending the night with someone who was impotent, but warm and affectionate, to spending it with a man I once dated whom I overheard saying in a bar to one of his friends, "She wouldn't fuck, Danny. She just wouldn't fuck." And his friends words of consolation waited five minutes . . . then she would have been all over you." Frankly, I could have cheerfully castrated the both of them.

We have all been taught that having an orgasm is nirvana . . . a vaginal orgasm no less. Well, orgasms, in all their varieties, are nice experiences, but if you haven't had one, it isn't a disaster. On the other hand, if you've never spent half an hour in bed with a man who enjoyed exploring your body as if it were a map of the world and every country on it were interesting . . . if you've never been with a man who, when he said "touch me," was referring to any part of his body . . . if you haven't spent an hour talking comfortably with a man about social-political-aesthetic-mathematical-scientific questions, then baby you've got a problem . . . or rather society's

Clinic number increases daily

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have some difficulty in the abortion process, as may any woman with heart trouble, a tendency to hemorrhage, or an allergy to drugs. These are operational hazards: physicians are familiar with the usual risks and know how to handle them.

With the liberalization of its abortion laws, New York State has become the East Coast abortion center. New restrictions have been legislated since October to insure the legality of the process, and clinics are required to comply to stiff qualifications.

Any abortion clinic must operate with a clinical and an x-ray laboratory, a blood bank, and a hospital operating room. It must be staffed by an obstetrician and/or gynecologist, an anesthesiologist, and a registered nurse with post-graduate training in obstetrics and gynecology. In addition, each clinic must offer family planning services. No patient with a pregnancy of 13 weeks or over may be given an abortion on an outpatient basis, and if a patient is over 20 weeks pregnant, another physician must be consulted.

The backlog of patients is causing problems in New York, delaying consultation. Due to that delay, abortions become impossible for women who may

enter the later stages of pregnancy (past the 12-week cutoff point).

Despite the newly imposed restrictions on what could become a booming abortion business, the number of new clinics is growing daily. Some abortion referral services make a practice of charging a \$25 referral fee for placing a woman immediately. Operational methods vary widely from clinic to clinic. Some physicians give complete physical exams prior to the abortion, and others require only a recent medical history and a brief checkup.

Hospitals, faced with an influx of out-of-state patients, have been forced to restrict their treatment to those women who can pay high inpatient fees. Patients who cannot pay hospital fees must use ill-prepared clinics or illegal abortionists.

In New York City, the following services and clinics handle early pregnancies.

Family Planning Information Service (212) 777-4504

Clergy Consultation Center (212) 477-0034
254-6230
466-0351

Womens Medical Group Referral Service (212) 774-5640 - 472-9164 (up to 12 week pregnancies)
Abortion referral service (215) 878-5800

Blood goal set at 75 pts.

The Red Cross will visit the MWC campus Wednesday, January 13 to seek student and faculty blood donations. The goal set for Mary Washington College is 75 pints.

The blood donation center will be located in rooms 107 and 108 in Ann Carter Lee. Seven nurses and a doctor will be on duty from 11 a.m. to 5 p.m. Donors will be served free orange juice and coffee during this time.

Any student who contributes a pint of blood will receive a one-year insurance policy which covers her entire family and which enables any member of the family to receive blood free during the year. Blood costs can run as high as \$60 a pint for rare types.

Students wishing to make a donation are asked to sign up in advance in the office of the Dean of Students, Ann Carter Lee. An advance record is necessary to the Red Cross so donors can be quickly taken care of.

Heavy combat in the "sexual revolution"

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got a problem, because we've been taught to think their way and that's not where it's at these days. (So as not to be too much of a "ball-crusher," I want to take this opportunity to tell the silent majority of male women's liberationists out there that this verbal assault is not aimed at you, there may be fewer of you than you think.)

In Andre Malraux's "Man's Fate," an apparently uninteresting woman writes a note to her lover in which she says: "Do you know dear the Persian women beat their husbands with their nailed slippers when they are angry . . . and then of course they afterwards return to everyday life, the life in which to weep with a man does not commit you, but in which to go to bed with him makes you a slave, the life in which one has women. I am not a woman to be had, a body in which you may find your pleasure by telling lies as to children and invalids. You know a good many things, dear but you will probably die without its ever having occurred to you that a woman is also a human being . . . I have met enough men to know how to regard a passing affair: nothing is without importance the moment it involves his pride, and pleasure allows him to gratify it most quickly and most often. I refuse to be regarded as a check-book. You act with me as the prostitutes do with you: talk but pay. I am also that body which you want me to be wholly; I know it. It is not always easy for me to protect myself from the idea people have of me. Your presence brings me close to my body, with disgust, as springtime brings me close to it with joy . . ." That is surely as profound a statement as has been made on the right of women to control their bodies, about the right to be simply a person, not a collection of erogenous zones.

For a "traditional" perspective on things, sugar-coated with a little bit of poetics, I turn to the "Kama Sutra" of Vatsyana, which in recent years has become a popular favorite. Here are some entries from the Table of Contents:

Chapter Five, "Love bites and techniques to be used on women from different lands."

Chapter Seven, "The various ways to hit a woman and the accompanying sounds."

Chapter Eight, "Women who play the role of the man."

Part Three, Chapter Two, "How to win the confidence of a virgin."

Part Five, Chapter Three, "Ways of addressing a woman, and the efforts necessary to conquer her."

Part Seven (Seduction), Chapter One, "On seduction and aphrodisiacs."

Part Seven, Chapter Two, "Ways and means of exciting desire. Technique for strengthening the lingam. Experiments and recipes."

Then I turned to the chapter on "A Close Examination of Women": "When a man tries to seduce a woman he should pay particular attention to her mood and humor and act accordingly . . . A man should take the initiative in regard to women and hold her in deep conversation. He should then allow himself a few amorous advances, and if he feels that she is willing by her responses, he should continue without fear until he has achieved his purpose and enjoyed her . . . It can perhaps generally be stated that all women,

whether wise, simple, or trustful, who openly reveal their affection can be easily won." Every woman can be seduced says the sage. It's only a question of finding the right method.

I felt as if I was going to throw up. I felt as if I could never stop hating the kind of men (and they ARE in the majority) who are Vatsyana's kinsmen. "God-damn it," I yelled. "I can't be seduced, and what's more I don't want to be." Somebody can care for me and I can care for them and we can make love together, and if we care for each other we'll do things which express that caring, but I refuse to be a warm-blooded diagram, I refuse to provide the models for any more "profound" works on the "Art of Love-Making." Because the real "art of love-making" comes from caring about the person you're making love with. Because technique is what you absolutely must have when you don't have feeling, when you're trying to "make" a woman. Technique is what the so-called "sexual revolution" has freed women from

interview cont'd.

"You can't get along without money"

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think women are looked upon as being without intelligence, if they have it. People respect you for what you are. I think you get what you deserve. Most women just want to sit home, drink coffee all day, and get fat—that's their business. I think if you conduct yourself well, carry on interesting conversation, that's fine. Women's liberation isn't going about things the right way; like kids on campuses, and the riots. It's a complete paradox. Like what Nixon said last week—students show the peace sign with one hand and hold a rock in the other. They are screaming for peace by using violence. I associate myself with that age-group, college kids—and I think a more powerful student government is the answer; not primitive means of screaming and yelling. But women's lib people are really trying to be unpleasant to the eye. It's not good-looking. I'm talking about neatness and cleanliness, personal hygiene. Not that you always have to look beautiful. I love blue jeans, and I love to go barefoot. But if you have something to say you're listened to more if you look nice. I think every woman wants to be loved. They want a man to look at them with love, to look at them as women. They all want to be soft and gentle.

BULLET: What is your opinion on legalized abortion?

DEBBIE: In some states it has been legalized; but I think that's both good and bad. I don't think it will cause more promiscuity. It will get rid of a lot of illegal abortionists and save a lot of girls' lives. From the standpoint of health it's good. But the moral and religious views of it—they're up to the individual. From a medical standpoint it might have to be done; but basically the individual has a right to choose for herself.

BULLET: What do you plan to do after your year as Miss USA is over?

DEBBIE: I have 18 hours left to graduate, and I have really good grades so far. So I might finish school. And then I want to do TV commercials. Everybody wants to make lots of money with the least possible amount of work. Later maybe I'll go on to grad school; and then maybe marriage.

BULLET: What one person do you think has done the most for America in the past ten years?

DEBBIE: I think it's a toss-up between Martin Luther King and John Kennedy. I never really thought of a favorite, I do really admire Martin Luther King, because of his feeling for people.

I think the United States is the greatest country, the greatest place to live. You can make a lot of money; it's great. I love making money, capitalists, all that. You can't get along without money. But I think people have lost a lot of feeling for each other and it's too bad.

SPONSOR: Ladies of Mary Washington College (pointing to Debbie), THIS IS AMERICA. You can see that she's as American as apple pie. She's wholesome, she has no hang-ups, she's just a lovely girl. And all of you ladies have been so nice to us today. This is a real pleasure. I would like to say that you all are a fine tribute to your college and to American womanhood. Goodbye, and I must say this has been lovely.

Debbie Shelton and her entourage piled into a black Cadillac limousine; as we watched from ACL, a hand reached out of the car window and gave the peace sign as they drove away.